

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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THE CHRISTIAN SECRETARY.
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HARTFORD, CONN.

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From the New York Evangelist.

EXTRACT FROM MR. FINNEY'S LEC-
TURES ON CHRISTIAN DUTY.

(Continued.)

Text.—Be not conformed to this world.—
Romans xii. 2.

Secondly. Of Fashions.
Why are Christians required not to follow
the fashions of the world?

1. Because it is directly at war with the spir-
it of the gospel, and is *hindering earthly things*.

What is hindering earthly things, if it is not to
follow the fashions of the world, that like a tide
are continually setting to and fro, and fluctu-
ating in their forms, and keeping the world continually
changing? There are many men of
large business in the world, and men of wealth,
who think they care nothing for the fashions.—
They are occupied with something else, and
they trust the fashions altogether with their
tailor, taking it for granted that he will make all
right. But mind, if he should make a garment
unfashionable, you would see that they do care
about the fashions, and they never would em-
ploy that tailor again. Still, at present their
thoughts are not much on the fashions. They
have a higher object in view. And they think
it beneath the dignity of a minister to preach
about fashions. They overlook the fact, that
with the greater part of mankind fashion is
every thing. The greater part of the commu-
nity are not rich, and never expect to be, but
they look to the world to enable them to make
a respectable appearance, and to bring up their
families in a respectable manner; that is, to fol-
low the fashions. Nine-tenths of the population
never look at any thing higher, than to do as
the world does, or to follow the fashions. For
this they strain every nerve. And this is what
they set their hearts on and what they live
for.

The merchant and the rich man deceives him-
self, therefore, if he supposes that fashion is a
little thing. The great body of the people *mind*
this, their minds are set upon it, the thing which
they look for in life is to have their dress, equi-
page, furniture, and so on, like other people, in
the fashion, or respectable as they call it.

2. To conform to the world is contrary to
their profession.
When people join the church, they profess
to give up the spirit that gives rise to fashions.
They profess to renounce the pomps and vani-
ties of the world, to repent of their pride, to fol-
low the meek and lowly Saviour, to live for God.
And now what do they do? You often see
professors of religion go to the extreme of the
fashion. Nothing will satisfy them that is not
in the height of fashion. And a Christian female
dress maker, who is conscientiously opposed
to the following of fashions, cannot get her
bread. She cannot get employment even
among professing Christian ladies, unless she
follows the fashions in all their countless changes.
God knows it is so, and they must give up
their business if their conscience will not per-
mit them to follow the changes of fashion.

3. This conformity is a broad and complete
approval of the spirit of the world.
What is it that lies at the bottom of all this
shifting scenery? What is the cause that pro-
duces all this giddy show and dash, and dis-
play? It is the love of applause. And when
Christians follow the changes of fashion, they
pronounce all this innocent. All this waste of
money and time and thought, all this feeding
and cherishing of vanity and the love of ap-
plause the church sets her seal to, when she
conforms to the world.

4. Nay, further, another reason is, that fol-
lowing the fashions of the world, professing
Christians show that they do in fact love the
world.

They show it by their conduct, just as the un-
godly show it by the same conduct. As they
act alike they give evidence that they are actuated
by one principle, the love of fashion.

5. When Christian professors do this, they
show most clearly that they love the praise of
men.

It is evident that they love admiration and
flattery, just as sinners do. Is not this incon-
sistent with Christian principle, to go right into
the very things that are set up by the pride and
fashion and lust of the ungodly?

6. Conforming to the world in fashion, you
show that you do not hold yourself accountable
to God for the manner in which you lay out
money.

You practically disown your stewardship of
the wealth that is in your possession. By lay-
ing out money to gratify your own vanity and
lust, you take off the keen edge of that truth,
which ought to cut that sinner in two, who is
living to himself. It is practically denying that
the earth is the Lord's, with the cattle on a
thousand hills, and all to be employed for his
glory.

7. You show that reputation is your idol.

When the cry comes to your ears on every
wind, from the ignorant and the lost of all na-
tions, "Come over and help us, come over
and help us," and every week brings some call
to send the gospel, to send tracts and Bibles,
and missionaries to those who are perishing for
lack of knowledge, if you choose to expend
money in following the fashions, it is demon-
stration that reputation is your idol. Suppose
now, for the sake of argument, that it is not
prohibited in the word of God to follow the
fashions, and that professing Christians, if they
will, may innocently follow the fashions, (I deny
that it is innocent, but suppose it were,) does
not the fact that they do follow them when
there are such calls for money, and time, and
thought, and labor to save souls, prove conclusively
that they do not love God nor the souls of
men?

Take the case of a woman, whose husband
is in slavery, and she is trying to raise money
enough for his redemption. There she is, toil-
ing and saving, rising up early and sitting up
late, and eating the bread of carefulness, be-
cause her husband, the father of her children,
the friend of her youth, is in slavery. Now go to
that woman and tell her that it is innocent for
her to follow the fashions, and dress and display
like her neighbors—will she do it? Why not?
She does not desire to do it. She will scarcely
buy a pair of shoes for her feet, she grudges
almost the bread she eats, so intent is she on
her great object.

Now suppose a person loved God and the
souls of men and the kingdom of Christ, does
he need an express prohibition from God to
prevent him from spending his money and his
life in following the fashion? No, indeed, he
will rather need a positive injunction to take
what is needful for his own comfort and the
support of his own life. Take the case of Tim-
othy. Did he need a prohibition to prevent
him from indulging in the use of wine? So
far from it, he was so cautious that it required
an express injunction from God to make him
drink a little as a medicine. Although he was
sick, he would not drink it till he had the word
of God for it, he saw the evils of it so clearly.
Now, show me a man or woman, I care not
what their professions are, that follows the fash-
ions of the world, and I will show you what spir-
it they are of.

Now, don't ask me why Abraham, and Da-
vid, and Solomon, who were so rich, did not
lay out their money in spreading the kingdom
of God? Ah, tell me, did they enjoy the light
that professors now enjoy? Did they even
know so much as this, that the world can be
converted, as Christians now see clearly that
it can? But suppose it were as allowable in
you as it was in Abraham, or David to be rich
and to lay out the property you possess in dis-
play and pomp and fashion. Suppose it were
perfectly innocent, who that loves the Lord Je-
sus Christ would wish to lay out money in fash-
ion when they could lay it out to gratify the
ALL-ABSORBING passion, to do good to the
souls of men?

8. By conforming to the world in fashion,
you show that you differ not at all from ungod-
ly sinners.

Ungodly sinners say, "I don't see but that
these Christian men and women love to follow
the fashions as well as I do." Who does not
know, that this leads many to infidelity.

9. By following the fashions you are tempt-
ing God to give you up to a worldly spirit.
There are many now that have followed the
world, and followed the fashions, till God seems
to have given them over to the devil for the
destruction of the flesh. They have little or no
religious feeling, no spirit of prayer, no zeal for
the glory of God or the conversion of sinners,
the Holy Spirit seems to have withdrawn from
them.

10. You tempt the church to follow the fash-
ions.

Where the principal members, the elders and
leaders in the church, and their wives and fam-
ilies, are fashionable Christians, they drag the
whole church along with them into the train of
fashion, and every one aspires them as far as they
can, down to the lowest servant. Only let a
rich Christian lady come out to the house of
God in full fashion, and the whole church are
set agog to follow as far as they can, and it is a
chance if they do not run in debt to do it.

11. You tempt yourself to pride and folly and
a worldly spirit.

Suppose a man that had been intemperate
and was reformed, should go on and surround him-
self with wine and brandy and every seductive
liquor, keeping the provocatives of appetite al-
ways under his eye, and from time to time keep
tasting a little; does he not tempt himself?—
Now see that woman that has been brought up
in the spirit of pride and show, and that has been
reformed and professed to abandon them all.—
Let her keep all these trappings, and continue
to follow the fashions, and pride will drag her
backwards as sure as she lives. She tempts
herself to sin and folly.

12. You are tempting the world.

You are setting the world into a more fierce
and hot pursuit of these things. The very
things that the world love, and that they are
sure to have scruples about their being right,
professing Christians fall in with and follow,
and thus tempt the world to continue in the pur-
suit of what will destroy their souls in hell.

13. By following the fashions, you are tempt-
ing the devil to tempt you.

When you follow the fashions, you open your
heart to him. You keep it for him, empty,

swept and garnished. Every woman that suf-
fers herself to follow the fashions may rely up-
on it, she is helping Satan to tempt her to pride
and sin.

14. You lay a great stumbling block before
the greatest part of mankind.

There are a few persons who are pursuing
greater objects than fashion. They are en-
gaged in the scramble for political power, or they
are eager for literary distinction, or they are
striving for wealth. And they do not know that
their hearts are set on fashion at all. They are
following selfishness on a larger scale. But
the great mass of the community are influenced
mostly by these fluctuating fashions. To this
class of persons it is a great and sore stub-
bling block, when they see professing Christians
just as prompt and as eager to follow the chang-
ings of fashion as themselves. They see, and
say, "What does their profession amount to,
when they follow the fashions as much as any
body?"

15. Another reason why professing Chris-
tians are required not to be conformed to the
world in fashion, is the great influence their
going plain in fashion would have on the world.

If professing Christians would show their con-
tempt for these things, and not pretend to fol-
low them or regard them, how it would shame
the world and convince the world that they
were living for another object, for God and for
eternity! How irresistible it would be! What
an overwhelming testimony in favor of our reli-
gion! Even the apparent renunciation of the
world by many orders of monks has doubtless
done more than any thing else to put down the
opposition to their religion, and to give it cur-
rency and influence in the world. Now sup-
pose all this was hearty and sincere, and cou-
pled with all that is consistent and lovely in
Christian character, and all that is zealous and
bold in labors for the conversion of the world
from sin to holiness. What an influence it
would have! What thunders it would pour in-
to the ears of the world to wake them up to fol-
low after God!

Objection. "In regard to Fashion.

"Is it best for Christians to be singular?"

Certainly, Christians are bound to be singu-
lar. They are called to be peculiar people, that
is, a singular people, essentially different from
the rest of mankind. To maintain that we are
not to be singular, is the same as to maintain
that we are to be conformed to the world. "Be
not singular," that is, be like the world. This
is the direct opposite to the command in the
text.

But the question now regards fashion, in
dress, equipage, and so on. And here I will
confess that I was formerly myself in error. I
believed, and I taught, that the best way for
Christians to pursue, was to dress so as not to
be noticed, to follow the fashions and changes
so as not to appear singular, and that nobody
would be led to think of their being different
from others in these particulars. But I have
seen my error, and now wonder very much at
my former blindness. It is your duty to dress
so plain as to show to the world that you place
no sort of reliance in the things of fashion, and
set no value at all on them, but despise and ne-
glect them altogether. But unless you are singu-
lar, unless you separate yourselves from the
fashions of the world, you show that you do
value them. There is no way in which you
can bear a proper testimony by your lives
against the fashions of the world. But by dress-
ing plain.

Objection. "But if we dress plain, the re-
tention of people will be taken with it."

The reason of it is this, so few do it that it is
a novelty, and every body stares when they see
a professing Christian so strict as to disregard
the fashions. Let them all do it, and the only
thing you show by it is that you are a Christian
and do not wish to be conformed with the un-
godly. Would it not tell on the pride of the
world, if all the Christians in it were united in
bearing a practical testimony against its vain
show?

Objection. "But in this way you carry reli-
gion too far away from the multitude. It is bet-
ter not to set up an artificial distinction between
the church and the world."

The direct reverse of this is true. The
nearer you bring the church to the world, the
more you annihilate the reasons that ought to
stand out in view of the world, for their chang-
ing sides and coming over to the church. Un-
less you go right out from them, and show that
you are not of them in any respect, and carry
the church so far as to have a broad interval be-
tween saints and sinners, how can you make
the ungodly feel that so great a change is nec-
essary?

Objection. "But this change which is nec-
essary is a change of heart."

True; but will not a change of heart produce
a change of life?

Objection. "You will throw obstacles in
the way of persons' becoming Christians. Many
respectable people will become disgusted
with religion, and if they cannot be allowed to
dress and be Christians, they will take to the
world altogether."

This is just about as reasonable as it would
be for a temperance man to think he must get
drunk now and then, to avoid disgusting the in-
temperate, and retain his influence over them.
The truth is, that persons ought to know, and
ought to see in the lives of professing Chris-
tians, that if they embrace religion, they must
give up the love of the world, and its pride and
show and folly, and live a holy life, in watch-

fulness and self-denial and active benevolence.

Objection. "Is it not better for us to disre-
gard this altogether, and not pay any attention
to such little things, and let them take their
course; let the milliner and the mantua-maker
do as they please, and follow the usages of so-
ciety in which we live and the circle in which
we move?"

Is this the way to show contempt for the fash-
ions of the world? Do people ordinarily take
this course of showing contempt for a thing, to
practice it? Why, the way to show your abhor-
rence of ardent spirit is to drink it! And so,
the way to show your abhorrence of the world
is to follow along in the customs and fashions
of the world? Precious reasoning, this.

Objection. "No matter how we dress, if our
hearts are right?"

Your heart right! Then your heart may be
right when your conduct is all wrong. Just as
well might the profane swearer say, "No mat-
ter what words I speak, my heart is right."—
No, your heart is not right, unless your conduct
is right. What is outward conduct, but the act-
ing out of the heart? If your heart was right,
you would not wish to follow the fashions of the
world.

Objection. "What is the standard of dress?
I do not see the use of all your preaching, and
laying down rules about plain dress, unless you
give us a standard."

This is a mighty stumbling block with many.
But to my mind the matter is extremely simple.
The whole can be comprised in two simple
rules. One is, Be sure in all your equipage
and dress and furniture to show that you have
no fellowship with the designs and principles of
those who are aiming to set off themselves and
to gain the applause of men. The other is, Let
economy be first consulted, and then conveni-
ence. Follow Christian economy, that is, save
all you can for Christ's service. And then let
things be as convenient as Christian economy
will admit.

Objection. "Would you have us all turn
Quakers, and put on their plain dress?"

Who does not know, that the plain dress of
the Quakers has won for them the respect of
all the thinking part of the ungodly in the com-
munity? Now if they had coupled with this the
zeal for God, and the weakness from the
world, and the contempt for riches, and the self-
denying labor for the conversion of sinners
to Christ, which the gospel enjoins, and the clear
views of the plan of salvation which the gospel
inculcates, they would long since have convert-
ed the world. And if all Christians would imi-
tate them in their plain dress (I do not mean
the precise cut and fashion of their dress, but in
a plain dress, throwing contempt upon the fash-
ions of the world) who can doubt that the con-
version of the world would hasten on apace?

Objection. "This is a small thing, and ought
not to take up so much of a minister's time in
the pulpit."

This is an objection often heard from world-
ly professors. But the minister that fears God
will not be deterred by it. He will pursue the
subject, until such professing Christians are cut
off from their conformity to the world or cut off
from the church. It is not merely the dress,
as dress, but it is the conformity with the world
in dress and fashion, that is the great stumbling
block in the way of sinners. How can the
world be converted, while professing Christians
are conformed to the world? What good will
it do to give money to send the gospel to the
heathen, when Christians live so at home?—
Well might the heathen ask, "What profit will
it be to become Christians, when those who are
Christians are pursuing the world with all the
hot haste of the ungodly?" The great thing
necessary for the church is to break off from
conformity to the world, and then they will
have power with God in prayer, and the Holy
Ghost will descend and bless their efforts, and
the world will be converted.

Objection. "But if we dress so, we shall be
called fanatics."

Whatever the ungodly may call you, fanatics,
Methodists or any thing, you will be known
as Christians, and in the secret consciences of
men will be acknowledged as such. It is not
in the power of unbelievers to pour contempt
on a holy church, that are separated from the
world. How was it with the early Christians?
They lived separate from the world, and it made
such an impression, that even infidel writers say
of them, "These men win the hearts of the
mass of the people, because they give themselves
up to deeds of charity, and pour contempt on
the world." Depend upon it, if Christians
would live so now, the last effort of hell would
soon be expended in vain to defeat the spread
of the gospel. Wave after wave would flow
abroad, till the highest mountain tops were cov-
ered with the waters of life.

RECEIVED, Jan. 31st, 1836.

Mr. Sands, Dear Sir:

Being fully aware of your zeal for the cause
you advocate, from a regular perusal of your
paper, I have taken the liberty of presenting
you for publication, an extract from that valu-
able work, the Encyclopedia of Religious Knowl-
edge, in relation to the "man of sin," spoken
of by St. Paul in 2 Eph. 2.

Yours, LEGO.

Religious Herald.

Is Antichrist confined to the Church of Rome?
The answer is readily returned in the affirma-
tive by the Protestants in general, and happy
had it been for the world were that the case.—
But although we are fully warranted to consider

that church as the "Mother of Harlots," the
truth is, that, by whatever arguments we suc-
ceed in fixing that odious charge upon her, we
shall by parity of reasoning be obliged to allow
all other national churches to be her unchaste
daughters, and for this plain reason among oth-
ers, because, in their very constitution—and
tendency, they are hostile to the nature of the
kingdom of Christ. All national establishments
of christianity, must, in their very nature be an-
tichristian, because they are opposed to the spir-
it of the doctrines of Christ, and to the nature
of his kingdom, which he himself has declared
to be not of this world. To illustrate a little,
this point, we may select for an example, the
church of England, as it is generally called,
and compare its constitution with that of the
church or kingdom of Christ. In the latter,
Christ himself is king, and he alone is acknowl-
edged as sovereign of the consciences of his
subjects. But the sovereign of the nation is the
avowed head of the church of England, not
in name only, but in power. It is established by
human laws, and is wholly a creation of the
state, and regulated by a code of laws confirm-
ed by the state, for as Dr. Burn has expressly
said, "the ecclesiastic law of England is com-
pounded of these four ingredients, the civil law,
the canon law, the common law, and the statute
law." Its chief officers are appointed by the
crown, and are such as have not even a name
in the sacred records, and as the civil magis-
trate has authority in the church, so have many
of those in the state. The church and state
are not only allied, but have an essential de-
pendence on each other. Even the doctrines
professed, and the worship performed in the
national church are all secularized. Its creeds
and forms of prayer, its rubrics and various
rites, are adopted and used under the sanction
of civil authority. Its liturgy therefore, may
justly be considered as an act of parliament re-
specting religious affairs. Add to this, that
nothing could be more absurd than to attempt
to enforce the peculiar laws of the kingdom of
Christ in any national church. For instance,
Jesus has delivered the following as a standing
law in his kingdom: "If thy brother trespasses
against thee, go and tell him his fault between
thee and him alone, if he hear thee thou hast
gained thy brother—but if he will not hear thee,
then take with thee one or two more, that in
the mouth of two or three witnesses every word
may be established—and if he neglect to hear
them, tell it to the church, but if he neglect to
hear the church, let him be unto thee as an
heathen man and a publican," (Matt. xvii, 15.)
The utter impracticability of following out this
rule of christian duty, in a national church, must
instantly strike every reflecting mind, and is
alone sufficient to evince, that that cannot be the
kingdom of Christ, in which his own laws can-
not be executed, and the subjects of which may
live in opposition to them without control. In-
deed if we examine attentively the laws of
Christ's kingdom as they are found in the New
Testament, we must plainly perceive that such
of them as are enforced by no authority but his,
are not only entirely disregarded in national
churches, but are so contrary in their very na-
ture to the course of this world—that no nation-
al establishment of religion could possibly exist,
that acted upon them. The following are a
specimen. "The kings of the Gentiles exer-
cise lordship over them, but with you it shall
not be so." "Lay not up for yourselves treas-
ures on earth, where moth and rust doth cor-
rupt, but lay up for yourselves treasures in
heaven." "I say unto you that ye resist not
evil, but if any man smite thee on the right
cheek turn to him the other also." "Love
your enemies, bless them that curse you, do
good to them that hate you, and pray for them
that despitefully use and that persecute you."
"They that take the sword shall perish with
the sword." These precepts of Christ, suffi-
ciently show the genius and spirit of his reli-
gion; and while they prove the latter was never
designed by him to be the established religion
of any country, and indeed the impossibility of
its ever being applied to successful purpose,
without being essentially corrupted, they afford
a clear demonstration that all national estab-
lishments of it must be anti-christian. The
doctrine and nature of the kingdom of Christ,
was never intended to draw a form of godliness
over whole nations, that are destitute of its sav-
ing power and influence, but to gather of them
his elect, and constitute them a people for his
praise, Acts 15th ch. 14th v.

Such national churches, therefore, though
they may be purged themselves, constituted up-
on similar principles, principles that are diamet-
rically opposite to the nature of the kingdom of
Christ, can only be allowed to differ from her,
as a grain of arsenic differs from an ounce.

THE WELSH BAPTISTS.
No. 4.

Mr. Editor,
In the time of persecution when the follow-
ers of the Lamb were holding their meetings in
secret places for fear of being discovered by
the wolves, they were under the necessity of
making as little noise as they could, and conse-
quently never had any singing. They became
so habituated to this custom, that they would
not suffer it to be introduced among them for
many years after liberty of conscience was en-
joyed, and it was with some difficulty that it
was at all admitted into the Dolau church.—
When it is recollected that the original consti-
tuents of the first Baptist Church of Pennsylv-
ania were formerly members of Dolau, and that

they left Wales in the time of persecution, the citizens of the Western World will cease to wonder that there has been a dispute in the church of Pennepek about singing psalms.

Morgan Jones was a man of mild disposition, but of very ready answer. He happened once at a house at Swansea, where a Catholic and an Episcopalian were disputing about religion. "Well neighbor," said the Episcopalian, "I never was so glad to see you in my life." "What is the reason?" said Mr. Jones. "My friend here is turned Papist," and says, that the church of Rome is the true church, and the church of England is a bastard." "Ho," said Jones, "I have no reason to say any thing—I don't belong to either." "A good reason why," said the Catholic, "because you have nothing to say." "O yes," said Jones, "I have something to say. If the church of England is a bastard, the church of Rome must be a harlot." Thus ended the debate.

The following method of adjusting difficulties in a church was once adopted by the Welsh Baptists. A part of the Cilfowry church wanted James Williams to be their pastor, and the other part wanted David Thomas. This dispute ended in a separation. Their case being before the association, and every means employed for the reconciliation to no purpose, it was then unanimously resolved, that if either of the party would not adhere to the advice of the association, they should have no fellowship with them; and if any minister or any church should countenance that party, they should have no fellowship with the association. It was also resolved, that a special prayer meeting should be held in every church belonging to the connection, throughout Wales, on the same day, to pray for their reconciliation. These resolutions had the desired effect. The church considered the advice of the association. They met for prayer, on the day appointed, as well as other churches. They humbled themselves before God, confessed their sins, were reconciled to one another and agreed that the two ministers should be co-pastors of the church. In the next association, it was resolved, that all the churches should meet on the same day, to return thanks to Almighty God for the reconciliation of the church.

Vavasor Powel, hearing of a poor man who was in the habit of working on Sunday, went to him and asked him why he did not keep holy the Sabbath day. "It is as much as I can do to support my family while I work seven days in the week," was the reply. Mr. Powell inquired if he would come to meeting for a sum equal to his daily wages. He said he would. For a considerable time the man was as good as his word, and was paid regularly. After a while Mr. Powell was indebted to him for two or three Sundays, and offering him the money, he refused to take it, saying, "I can now depend on God. I find he can bless the labor of six days and make it equal to that of seven. I hope that I shall be enabled henceforth to keep the commandments of God from a principle of love."

Religious Herald.

For the Secretary.

DEAR BROTHER CANFIELD.

My long acquaintance with you, and the very frequent interchange of sentiments between us on subjects connected with the edification of Zion, has established a confidence in the general soundness of your opinions on these subjects. And I believe the same confidence is entertained by your brethren generally. As you appear the sole proprietor and editor of the Christian Secretary, you are of course held generally responsible for the sentiments inculcated through its columns. It is true, there will be shades of difference between the views of brethren who in general hold the same truths, and these differences may be discussed with perfect consistency and christian unity. The attention of your readers has frequently been called by the editor to such discussions, while he has expressed no opinion in regard to the correctness of one or the other side of the argument. This is as it should be.

But there is a vast difference, in my apprehension, between such discussions, and the introduction of Communications without note, or comment, from the editor, which strike directly against either of the great objects of christian enterprise which occupy the church at the present day; and I am persuaded that you will agree with me on a moment's reflection, that the sentiments inculcated in a part of the communication over the signature of M. B. in the Secretary of the 20th inst. are palpably of this character.

There can be no possible objection to the well earned praise bestowed by M. B. on the Pioneers of the Baptist faith in America; they well deserve from us, their successors, the tribute of respect and gratitude. "They were faithful over a few things," and agreeably to the promise of their Lord, he "made them rulers over many things." But the sentiments of M. B. to which I object, are found in the following extract:

"Did Jesus instruct his first ministers, that, as Jewish Rabbins were learned men, so they must qualify themselves with literary armor, in order that they being before erudite hearers, acceptably and with effect? Did St. Paul instruct the churches that, as he was liberally educated under Doctor Gamaliel, it would be needful to endow schools of Theology, under gospel Doctors, and that such of their young men as gave evidence that Jehovah had called them to preach the gospel of Jesus Christ, should be placed in such schools for some years, to complete their qualifications to execute the great work to which he had called them, being then (i. e. when called of God,) unqualified for the great work?"

The object of the writer here seems to be, to dissuade our young men, called of God to the holy work of the Gospel ministry, from paying that attention to the improvement of their minds which their slender early advantages and the state of society demands—and which God has now graciously placed within their reach. And 2dly to dissuade those placed as stewards of the gold and the silver, from bestowing of their

substance to aid them in this work. 3d, the writer seems to suppose that the education of the young and rising ministry, is an evil to be deplored, as it affects the older and less educated of the ministers of the Gospel. Permit me this opportunity to express my unqualified dissent from each of these positions. That some entertain such views, I was before aware, but that such sentiments should have found their way without an accompanying antidote, to the columns of the Secretary, I did not expect.

Were it necessary, it would not be difficult to show from the scriptures that Jesus Christ considered a Theological Education necessary in order to sustain the character of able defenders of his truth, in as much as he detained his first ministers three years under his special tuition before he ordained and sent them forth to the full discharge of their ministerial functions. And farther, when he would substitute an apostle in the room of Judas, who had been instructed by him, and who by transgression fell, as he was now removed as to his bodily presence from his church, he chose and ordained the learned Paul, whom he gave assurances that he was a "chosen instrument to bear his name," and defend his cause.

It appears also that the inspired apostle Paul had in this matter the mind of Christ, inasmuch as in his Epistles to Timothy and Titus, (young ministers) he exhorts them to "give attendance to reading." To study to show themselves approved—workmen that need not to be ashamed, &c. &c. M. B. seems to object to theological learning especially. Others are objected to the necessity of human science and literature as needful to the minister of the gospel, but the instances are now rare in which any friend of the cause has objected to the study of Theology by a christian minister.

I can see no greater inconsistency in supposing that Christ will use the instrumentality of his people in training the minds of those young men whom he has called to the ministry, in order to their more extensive usefulness, than in his using his church as instruments for extending the gospel by missionary operations.

With due deference to the superior age of M. B. I submit the above hasty remarks, with the expression of my hearty desire that all our ministers may be as learned as Paul—as holy as John, and as zealous as Peter; and pray God I may never be left to envy any of these on the account of their superior attainments.

G. R.

P. S. I have avoided saying any thing in this communication about college honors, for I do think enough has already been said on this point to satisfy any reasonable mind; but if I were to say any thing, it would be a word to quiet the minds of those, who are so apprehensive that a liberal education is injurious to the humble piety and usefulness of the ministers of Christ, inasmuch as it has a tendency to render them vain, and covetous of college honors. It is believed to be a fact that the higher honors of College, such as D. D. have been much more frequently worn by our brethren who have not passed through a collegiate course than by those who have, and in this country it is believed an instance does not exist of one who was not a graduate, declining the honor of D. D. when offered, while among the thoroughly educated, there are instances of their declining to wear these honors.

For the Secretary.

FALL RIVER, Feb. 19th, 1836.

DEAR BR. BOLLES—

Having a little leisure, I will give you a brief account of the revival which is now progressing among the dear people of my charge. I have not furnished this account before, 1st. because I did not wish to be premature, and anticipate too much; and 2d, I have been completely occupied. By sending abroad hasty and glowing descriptions of a revival which will not bear the test of calm and close examination at home, we may injure the cause that we wish to promote. But every christian rejoices to hear that sinners are saved, and the kingdom of Jesus extended. Eternal praise is due to God for every revival of "His work."

As I have never addressed you on this subject, it may be well to remark, that it is now almost three years since I began my labors with this people. In reviewing these labors, I feel that "unprofitable servant" is the proudest epithet which deserves to be written on my tomb-stone, when my voice shall have been hushed in the silence of the grave. But in view of what God has done among my dear people, I am constrained to say, "Blessed be the Lord, O my soul, and all that is within me join to bless and praise his holy name."

About four months after I came to this place, the Lord was pleased to favor us with a "refreshing from his presence." This revival was not like the overwhelming torrent, but like the morning dew which falls on Zion's hill. It continued one year and a half. For eighteen successive communions, we had the joy to welcome believing baptized converts to our fellowship. More than 100, principally by baptism on a profession of faith—the remainder by recommendation from other churches—were added to our number. These, with two or three exceptions, have proved worthy and useful members.

Thus far, I have been happy in my connection with this people. Unanimity of sentiment, and concentration of effort, have characterized the movements of the society, while sacred Peace has waved her olive branch over the church. I have been surrounded by christian friends, who have cheered and sustained me in my trials and toils, by their friendly sympathies, fervent prayers, and zealous co-operation. I mention these things with gratitude to Zion's God, in the hope that some languishing church which is mourning over the unsuccessfulness of their ministry, may be stimulated to labor with their pastor, and invoke the blessing of Elijah's God on his efforts.

For about three months previous to the 1st of January last, the tone of religious feeling with us and all around us was low. Sinners were

held in sin. Worldliness prevailed. Iniquity abounded and Christians slumbered. Our assemblies were very full and attentive on the Sabbath; but no one inquired, "What must I do to be saved?" No joyful convert said, "Come near, ye that fear God, and I will declare what he hath done for my soul!" My heart was pained within me. My brethren began to groan in spirit. We felt that the ministry of an archangel would not quicken saints, nor save deathless souls around us, without the blessing of the Almighty. We saw plainly, that God must make bare his arm, and pour down the influence of his blessed Spirit, or our dear youth would never leave their sinful pleasures, nor the swearer bow before God in prayer, nor the skeptic and the infidel embrace the religion of Christ. We began to feel after Jacob's God, "if haply we might find him," and we soon perceived that he was not very far from every one of us. Saints laid hold on the pillars of the eternal throne with the unyielding grasp of faith, and were heard to say, "Lord, we will not let thee go, except thou bless us."

On Thursday, the last day in the year, we met at early dawn for prayer; at 10 o'clock for church conference; at 2 P. M. for preaching; at 6 for conference, and at half past 7 for preaching again. These exercises were continued with increasing interest for five days in succession. The brethren and sisters made their mutual melting confessions, took up the stumbling-blocks out of the way, and called mightily on God for the New Testament promise—the descent of the Holy Ghost. Sinners began to inquire "what it meant?" and to bend their course to the temple. As they entered the sanctuary, they felt that they were breathing in the hallowed atmosphere of prayer. Their sentiment seemed to be, "The Lord is in this place, and I knew it not." "How dreadful is this place!" And soon, while awful stillness prevailed in the assembly, (no sound being heard but the voice of him that preached, or exhorted, or prayed, or tuned his harp to praise,) the tear of penitence began to roll down the mourner's cheek; and ere long the sighs and tears of the convict were succeeded by the joy and the songs of the convert. And then "we thanked God and took courage."

Thus our meetings (morning and evening) were continued four weeks; since which our morning meetings, on account of the extreme cold weather, have been discontinued. We still meet every evening. The church has been greatly refreshed.

Since the work began, I have baptized fifteen. Ten more have received the fellowship of the church, who, with some others who wait an opportunity to relate their religious exercises, will probably be baptized next Sabbath. In the mean time, one has been restored, and several have joined us from other churches. The revival is by no means general; but we hope and pray that it may increase and spread with mighty power. At no time have our prospects been more encouraging than at present. We have an inquiry meeting once a week, which is solemn. At the last two meetings, about 50 attended.

The Methodists have recently held a protracted meeting. They have been blest with several cases of hopeful conversion. The Congregational church is somewhat revived, and I learn that they have had two conversions among them. The work among us has been very still and solemn. We have had no earthquake, nor thunder, nor hail-stones, nor "new deity." We have not called in the aid of a phalanx of ministers, for we have realized that ministers could not do our duty for us, and that their efforts would be vain, unless the church could be aroused to activity, and induced to "come up to the help of the Lord." And the devil cannot say that this revival is the result of priestcraft. Christians have exhorted, and warned, and invited, and breathed out their souls in prayer to God. The "gospel has been preached with the Holy Ghost sent down from heaven." Hard hearts have been melted; broken hearts have been healed. Zion has been enlarged—angels have rejoiced, and God has been glorified. The converts have been calm, decided, willing and happy to bear the cross. Most of them pray and exhort in our meetings, to good effect. They are generally young; between the ages of 14 and 25.

I long to hear of the prosperity of the churches in my native state. May God pour his salvation upon you. I am, dear brother,

Yours in the precious faith once delivered to the saints.

ASA BRONSON.

For the Secretary.

NEW HARTFORD, Jan. 30th, 1836.

DEAR BR. CANFIELD—Agreeable to my promise, I will now give you further information respecting the great and glorious work of God in Carmel. That church and society have recently erected a large and commodious house for public worship, 60 feet by 40 on the ground, and finished in handsome style, at the expense of about \$4000. The house was opened for worship on New Year's day, with the understanding that a protracted meeting for a few days would follow. It was my intention to have been there at the commencement of the meeting, but owing to unavoidable hindrance, I did not arrive there until Lord's day morning, the third day of the meeting. The house was filled in every part, including the aisles, stairways, &c., and it was thought as many as from one to two hundred were not able to get into the house. The number was estimated at from 1500 to 2000. I tarried with them until Saturday morning, when I was under the painful necessity of leaving. The congregation every day and evening was very large, and the awful majesty of God that filled the house, and his almighty power displayed, was such as to exceed the power of language.

On Monday, about 40 or 50 weeping souls came forward for the prayers of the saints; on Tuesday about 80; on Wednesday about 100; and on Thursday 120. On Friday I did not learn the number, but it was very large. Among those who came forward, were the aged, whose

heads were white for the grave, the middle aged, and the youth. At times, we were under the necessity of suspending all regular exercises, as nothing was to be heard in the house but the groans and cries of the distressed; while here and there one was raised instantaneously from the most agonizing distress and anguish of soul, to the most exalted peace and joy. At some such seasons, we could only stand still and see the salvation of God, while we breathed out the ardent desires of our hearts in their behalf.

When the mourners were invited to come forward for prayers, to see the youth flocking from the galleries, and the aged and middle aged from other parts of the house, with their heads bowed down, and tears streaming from their eyes while they took their seats; then to hear their death-like groans and cries for mercy, was enough to pierce the heart that was not past feeling. Then followed the most agonizing prayers—some for their dear fathers that had no hope—some for their dear mothers that had no Saviour—husbands praying for their wives, and wives for their husbands—some for their children, and some for their brothers or sisters, and all for the mourners generally. Our feelings were such as pen cannot describe, nor tongue express. The place was truly awful and glorious, on account of the immediate presence of God. It was none other than the house of God and the gate of heaven. During the six days that I was with them, about thirty souls hopefully passed from death unto life, and more than one hundred were still weeping over their sins. The meetings were appointed at 10 o'clock, A. M., and at early candle-lighting, and dismissed at about 3 o'clock, and 9 P. M., on each day. Many backsliders came forward, and with hearts melted into tenderness, and tears in their eyes, in the most penitent manner confessed their wanderings.

I can truly say that the meetings were such, on account of the display of the power and grace of God, as I never before witnessed. There was no time set when I left, for the meeting closed. I have heard nothing official from them since that time, which was the 9th inst. I expect soon to hear, and will write you again. Eld. Ballard, the minister at Red Mills, informed that I might safely say that within 3 months previous, 150 had hopefully experienced religion within the bounds of the town of Carmel, which includes the Red Mills church. In some other places which I have visited, the Lord has evidently begun a good work. In Bedford, Westchester Co., from 10 to 15 have hopefully been born of the Spirit, and a goodly number are mourning over their sins. In North Salem the inquiry "What shall I do to be saved?" is made by a number. May the Lord grant that the cloud that is hanging over those places may continue and spread far and wide, and a glorious rain of righteousness descend upon all our guilty land.

I am, as ever, yours in the gospel of Christ,
SETH HIGBY.

For the Christian Secretary.

DEAR BROTHER BOLLES—

In compliance with your request, I improve the first convenient opportunity to give you a brief statement of the triumphs of redeeming grace, amongst us, during the past four weeks. In making this statement, I desire to sit at the foot of the cross, to admire and adore there the amazing love and goodness of God.

Until the close of the past year, iniquity abounded, and the love of many waxed cold. This was the general complaint of God's people in our city. In this complaint, the dear church with which I am connected, united her voice and her sighs. There were some few who began to feel the importance of awaking from their slumbers, but nothing special occurred until our meeting, held at the close of the year. That meeting was what is generally termed a watch meeting. It was appointed without much consultation, and as it was an uncommon appointment among our denomination, the feelings of some rose against it. I ought, however, to state, to the honor of God, that the appointment was made under a deep impression of duty. The attendance was good. After a sermon from the text, "The end of all things is at hand," the time was spent in prayer and exhortation, until a few minutes before 12, when nearly the whole assembly knelt in secret, solemn prayer, before God. The stillness of death reigned in the house. It was to Zion a moment of thrilling interest. The mercies of God to us, and our ingratitude towards him, especially during the year then ending forever, passed vividly through our minds. The still, solemn, and soul-stirring voice of the Holy Spirit was then heard. Night spread her sable mantle around us, but a light from the eternal throne shone within. The pastor and his dear flock were in the dust at the altar; the backslider and the careless sinner were there, and prayers and vows were offered in the all pervading presence of God. We closed and retired, a few minutes after the new year had commenced, and with many, the quickening Spirit went to stay and revive. On the Saturday evening following, we began to hear from the watch meeting, and we have been hearing of the blessed result ever since.

On the first Lord's day in January, the sermon, in the morning, was of the text, "Choose ye this day whom ye will serve," and the afternoon subject was the year of jubilee. Monday was the day set apart for fasting, humiliation, and prayer, and such a day the church never before witnessed. We had four meetings. At early dawn, we came together for prayer. After reading the word, one of the deacons commenced praying. He said but few words before he was choaked with a flood of grief, and was compelled to stop. Tears gushed from his eyes, while others joined in the deep sigh, and wept at Jesus' feet. Another brother led in prayer, and the time was spent in confessions and applications.

At 10 o'clock we came together again, and also in the afternoon and evening. The time was principally spent in confession and prayer. About one hundred members of the church spoke, many of whom had been silent in our

meetings for months. But such confessions to each other and to God, I never before heard. There was no fiery zeal, nor unnatural outcry. The feeling was solemn, the fallow ground of the heart was broken up, the big tear rolled down the cheek; the words were few, and flowed from lips which had been touched with a live coal from God's altar, while the deep sigh, too big for utterance, swelled the anxious bosom. Sinners heard and wept, for they said that God was there by his mighty spirit. Confessions and prayer did not stop in our public meetings. The voice of God's Spirit was heard, "Set thy house in order." That voice was heard and obeyed. Families were called together, not to consult about some plan to increase earthly wealth, honor, or pleasure, but to seek the wealth, the honor, and the pleasures of heaven. There the father inquired, not how he should enrich his son in trade, but how he should lead him to Christ for eternal life; here the mother laboured not to outwardly adorn her lovely daughter, but to obtain for her "the ornament of a meek and quiet spirit, which are in the sight of God, of great price," while these parents and children, brothers and sisters, confessed, and wept, and prayed together. Nor was the closest forgotten. Husbands mourned apart, and their wives apart. Many retired to rest, but not to sleep. The ardent cry went up to God, that Zion might be redeemed with a mighty hand and a stretched out arm.

The number of meetings increased, sinners began to weep and ask the way to Zion, and the church agreed unanimously to hold a protracted meeting, to commence on the 2d Monday of January. Some 6 or 8 persons expressed hope during the week before our general meeting commenced.

The account of the meeting must be short, as my limits will not admit a particular detail. A few things must not be passed over. When the time came, the church were "together with one accord in one place." Shops and stores, merchandise, and bank stock, were considered of a secondary nature, and the glory of God in the salvation of souls, became the all-absorbing subject. A morning prayer meeting, a conference at 10 o'clock, preaching in the afternoon and evening, were the common daily appointments. The inquirers were generally invited to the vestry after sermon, in the evening. Our dear brethren in the ministry came in and labored with us in the power and love of the gospel. We enjoyed the services of Brethren Spalding, Welch, Dowling, Cheney, Clark, Miner, Middleton, and Morey, from abroad, and a number of our city ministers, of different denominations.

The preaching was plain, solemn, and affectionate; the exhortations spiritual and warm; the prayers short and fervent. The meetings were solemn and crowded. After a thousand people were crowded into our house to hear preaching, we frequently had four hundred at the same time, in our conference meeting, in the vestry. There was no gust of passion, no enthusiastic excitement. Now and then would be heard the deep sigh, while the tear of penitence rolled profusely from many eyes unaccustomed to weep in the house of God. In our enquiry meetings, the sorrow-stricken sinner would frequently rise, and with a trembling voice, say, "I am a poor lost sinner, and I ask you prayers that I may submit to God." Sometimes, when bowed before God, the publican's prayer, "God be merciful to me a sinner," would be heard in a tone of voice calculated to touch every feeling of sympathy in the Christian's heart.

I would say, with great pleasure, that our Christian friends of different denominations have manifested a lovely spirit. They came in not to envy our prosperity, but to weep with us, to labour with us, and to rejoice with us. We have been often affected to tears, to see how much our meetings resemble what we suppose to be the love, union and joy of heaven. We felt that we had one interest, and one object in view. We can truly say that the spirit and conduct of christian brethren around us, has greatly endeared them to our hearts, and our ardent desire, and prayer to God is, that they may share with us in the blessings of renovating grace.

Our meeting continued, with little interruption for 21 days, not because we had any design of its continuance even half that time, but because the indications of Divine Providence and grace, were such, that we did not dare to close sooner. The saints all around us, by their advice and attendance, scores of weeping penitents in our midst, and the constant movements of the Holy Spirit, constituted a kind of moral necessity, that we should linger long in the house and worship of God. There has been but little of that high state of exaltation and joy, which sometimes characterize extensive revivals. While converts were daily multiplying amongst us, and the triumphs of the cross were rapidly spreading, the remark was often made, and met a response in many hearts, "Let angels do the rejoicing over these converts, while we labor to lead others to the Lord Jesus." In some of our prayer meetings, saints would present special requests that their dear relatives might be the subjects of prayer. Some of those seasons were affecting beyond the power of language to describe. Such goings out of soul for unconverted friends, especially children, I never before witnessed. Sometimes the expression, "remember my dear children in your prayers," would spread a thrill through the hearts of saints, and tears of affection and sympathy would flow freely from many eyes. The feeling was evidently produced by the Holy Spirit, for in answer to prayer, and in blessing labors for these children, God has converted many of them. In some families one, in others two and in others three, have been taken and led to Christ.

During the protracted meeting, we trust there were at least 100 souls "translated from the kingdom of darkness into the kingdom of God's dear Son," and in all, since the work commenced, we hope 150, a large portion of whom are connected with our congregation. The blessed work is still in progress. The Holy Spirit is convicting and converting souls. Our enquiry

Meetings are well attended and very solemn.—The work has spread some into other churches, and I learn that inquirers and converts are increasing. In the colored congregation God has performed a good work. Perhaps 30 or 40 have been made free by the blood of Christ. Yesterday was with us a memorable day. At 12 o'clock we repaired to the water, where, in the presence of a great multitude, assisted by two of the deacons, I had the unspeakable pleasure of baptizing 45 willing converts in the likeness of a Saviour's burial and resurrection. A more lovely and happy company I never saw. We expect 20 or 30 more to be ready to go and follow the lovely example of Messiah in a few days. In the afternoon 24 of the number received the hand of fellowship. The assembly was large and the scene deeply interesting and affecting. Tears of joy, and tears of sorrow flowed in all parts of the house. The remaining persons baptized are to receive the hand of fellowship next Lord's day.

The change, in our church and congregation has been glorious. In the church God has wrought wonders. Past wounds have been healed, cold hearts have been warmed, backsliders have been restored, and the holy cords of divine love have been drawn closely around many hearts. Many of the most lovely and influential part of our dear youth are turned from worldly vanity to serve the living God. They have already commenced laboring in the vineyard of their new Master.

I would here mention two individual cases of conversion. Many deeply interesting, might be given.

One young lad, ten years of age, was convicted while others around him were bowing to Christ. He went home, and after a short conversation with his mother, he retired to a room alone. He there for some time, read the Bible. He then under a deep sense of his sin, laid his little head on the sacred book, and poured out his soul in prayer for mercy. There the burden of sin was removed; and he arose with a new language, "Thou God made me happy."

The other person was the companion of one of our brethren. She had neglected the calls of God's mercy. She had recently buried an infant and was much afflicted at the loss.—She had two dear little sons left. The youngest, a lovely little boy 3 years old, came a number of times to the protracted meeting with his father. At length God laid his hand on the beloved one, and in a few days he was pale in death. The mother was overwhelmed with grief, and very much unrecalled. But the Holy Spirit came in the hour of trial, and made her feel more for her sins than for her loss. In this deep agony of soul, she went into the room alone where her little son slept in death. She bowed beside his cold remains, and there wept for sin, cast herself at the feet of Christ, submitted her child, her soul, and her all into the hands of God, and there found peace and joy in believing. Thus God made the loss of her child, the means of the salvation of her soul.—Yesterday she followed Christ in the ordinance of baptism.

Our Sunday School has become a lovely place. There is a Bethel for God. There the children cry, "Hosannah to the Son of David, peace on earth, and glory in the highest." Some who have walked long in the ways of Zion, and sighed and wept over their companions and children, can now unite with them in prayer and praise, and look onward to a union in heaven never to be dissolved. The songs of the redeemed company often lead our thoughts forward to that happy state.

Where fragrant flowers immortal bloom,
And joys supreme are given;
Where rays divine dispel the gloom,
Beyond the dark and narrow tomb,
Appears the dawn of heaven.

I wish to close this lengthy communication by the following remarks:

1. We think a church may expect a revival of God's work when they are all more distressed on account of their sins, than their chastisements. "Weeping may endure through the night, but joy cometh in the morning."

2. When they are willing to turn to God with full purpose of heart. 1 Sam. vii. 3. Hosea vi. 1. Many have known this in our city within a few weeks.

3. When they are deeply concerned for the honor of God. Not their own honor. "What will become of the honor of thy great name," was an enquiry often made with deep feeling, by primitive saints. When now generally made and felt, God is present and ready to build up Zion.

4. When there is deep mourning over the sorrows and desolations of Zion. Mark the captives in Babylon, psalm 137, "We wept when we remembered Zion." Deliverance soon came.

5. When with and humble and contrite heart, the saints are willing to make a full confession of their faults. Such confessions have been abundantly blessed of God to the awakening of souls.

6. When the saints are grieved and distressed at the prevalence of sin around them.

7. When the value and danger of souls affect God's people more than changes and losses of a worldly nature. Your house, perhaps, is on fire, worth \$2,000. How do you feel? The soul of your companion, or child, or neighbor, is exposed to eternal fire. See Rom. ix. 1-3.

8. When saints are willing to make suitable sacrifices for the promotion of God's cause.—What is time and money and ease, to the worth of souls? Are not some professors very willing to have a revival, provided their ease or property, or time, or popularity, meet with no sacrifice? God has blessed the churches in this city, very much in accordance with the sacrifices which they have been willing to make. Not for, but in doing. Many of our dear brethren have given much of their time and labor to the cause of God since this year commenced. Some have scarcely performed a day's labor in six weeks. The expense has been very considerable; but time, and money, have been freely and cheerfully given. Will any say

(these saints have given too much? I answer, by asking, have they given as much as the disciples gave 1800 years ago? God has helped our brethren to make the sacrifices, and he has poured out the blessing, and to his holy name be all the glory. It was not because we were the most worthy, for as one of our brethren said, in the fulness of his soul, "it seemed that Christ had left the 90 and 9, and gone after that one which had strayed." We know God is a sovereign, and pours his blessings where he pleases, but as he works by means, we believe that his Spirit is now passing through this city, and through this land, and that those churches which are willing to humble themselves before God, and make suitable sacrifices, he will abundantly bless. Christ says, "labor not for the meat that perisheth, but for the meat which endureth unto eternal life."

9. When means are employed with a full reliance upon the Holy Spirit, God will surely send the blessings of his grace. Means should be used, but in the God of means we should depend for success. The children of Judah prevailed against their enemies, because they relied upon the Lord God of their fathers.

I sat down, my dear brother, to give you a brief account of God's work amongst us, and I have filled more than a whole sheet. Please to pardon me for trespassing upon your time and patience. I know not where or when to lay down my pen.

The results of this glorious work can only be known in the great day when God shall judge the world in righteousness. O may the work spread, until our beloved land, and world, shall enjoy the rich blessings of God's holy and renewing spirit.

Yours affectionately in the gospel,

JOHN BLAIN.

Providence, Feb. 23d, 1836

The editors of the Watchman, the N. Y. B. Register, and the American Baptist, are requested to publish the above.

For the Christian Secretary.

I have the pleasure to inform you that six more have been baptized as members of the newly organized church in Waterford, and two also have joined upon a relation of their experience, having been baptized before. Total 39.

There is a clause in the covenant of this new church, as follows, "We agree to abstain totally from the traffic and use of ardent spirits as a common beverage." Query—Would it not save much trouble in Zion, should all the churches of Jesus Christ immediately adopt a similar engagement, (where they have not already) and constantly adhere to it?

Feb. 22, 1836.

MANY.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 27, 1836.

AMERICAN BIBLE SOCIETY.

THE DUE CARE. The great question is at last decided by this Board, as will be seen by the preamble and resolution below, copied from the N. Y. Observer.

"It is known to most of our readers that a question has been, for some months, before the managers of the American Bible Society, in relation to the principle of making translations of the scriptures into foreign languages. It seems that in one instance, without knowledge of the fact at the time, the Board patronized a version where the Greek word *baptize* was translated *sprinkle*, and in another instance where it was translated *immerse*. As large pecuniary appropriations are about being made to various missionary bodies to aid the circulation of the scriptures in foreign tongues, the Board, on Wednesday last, after a prolonged, though kind and Christian-like discussion, adopted the following preamble and resolutions:

"By the constitution of the American Bible Society, its managers are restricted in circulating the Holy Scriptures to such copies as are 'without note or comment,' and in the English language, to the 'version in common use.' The desirability of these restrictions clearly seems to have been, so to simplify and mark out the duties of the society, that all the religious denominations of which it is composed, might harmoniously unite in performing the duties of the managers are now called to aid extensively in circulating the Scriptures in languages other than the English; they deem it their duty, in conformity with the obvious spirit of their compact, to adopt the following resolutions as the rule of their conduct in making appropriations for the circulation of the scriptures in all foreign tongues.

Resolved, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the managers feel at liberty to encourage such versions only as conform to the principles of their translation to the common English version, so far, at least, as far, that all the religious denominations represented in this Society, can consistently use and circulate said versions in their several schools and communities.

Resolved, That a copy of the above preamble and resolution be sent to each of the Missionary Boards accustomed to receive pecuniary grants from this Society, with a request that the same may be transmitted to their respective mission stations where the Scriptures are in process of translation. And also that the said several Missionary Boards be informed that their applications for aid be accompanied with a declaration that the versions which they propose to circulate are executed in accordance with the above resolution."

It will be seen by this act, that so far as the power of a majority of the Board of Managers can decide the question, Baptists are to receive no more aid from that Society, to enable our missionaries among the heathen to publish and send abroad the revealed word of God, unless they translate it conformably to the principles which governed in the translation of the common English version; at least so far, that Pedobaptists can consistently use and circulate the same in their schools and communities. On this subject we have been restrained from saying much heretofore, by the hope that the Board of Managers of the American Bible Society would never resolve to enstamp upon itself the seal of absolute Sectarianism, by taking this step; for, as on this question there are but two denominations, Baptists and Pedobaptists, it is in this light, and no other, we view their requirement. We believe it is notorious, that the whole proceeding against aiding Baptists has grown out of the fact, that the apostolic Judson and other translators in the East have translated literally, the Greek word *baptize*, rendering it by a Burman word signifying immersion.

In doing this they have not proceeded according to the principles which governed in the translation of the common English version. For the principle which

governed in that translation, was (so far as Baptists and its adjuncts were concerned) an order from King James 2d, that these and certain other words should not be translated.

We cannot but marvel at the skill with which words are put together in the resolution. By insisting upon the principle of the old translation, the Board virtually assumes the authority of the king, and so far as their authority over the means extends, say to the Baptists, you shall not put an end to constructive pretences for our practice of sprinkling, by translating the Bible language on baptism, without ambiguity.

These are some of our views, and we now say to every Baptist, prepare yourself to aid, and that immediately, the Baptist Board of Foreign Missions, in carrying forward, with redoubled energy, the great and glorious work of giving the Bible, the whole Bible, to almost countless millions of benighted Asiatics. The Burmese, the Karens, the Siamese, the Shans, and the Hindoos, are not to be given up. The providence of God has placed us in such relation to them all, that they expect, and the Christian nations expect American Baptists to give them the pure word of God.—Numbering, as Baptists do, in the U. States, nearly 500,000 communicants, the work can be done, must be done, will be done; and that without the fetters imposed upon the learned by a half reformed king at the head of a national church in centuries gone by.

The Annual Meeting of the Baptist Board of Foreign Missions will be held in this city, in April ensuing; at which time, funds will be needed for the foreign translations. Will our brethren permit us strongly to recommend immediate action, that the treasury may be replenished in time, and that the hearts of the Board and of the dear missionaries abroad may be cheered with the assurance, that their labor is not to be so much as jostled by the above event.

To the Directors of the Young Men's Bible Society of Hartford.

CHRISTIAN BROTHERS—It is with painful emotions that we submit to you the reasons, which in our judgment render it our duty to resign the places we occupy as officers of the Society.

Since our election last week, the Board of the American Bible Society have decided that no further aid shall be afforded to circulate the Scriptures, but upon principles which must necessarily preclude those translated and circulated by our dear missionary brethren in Burmah and other oriental nations. We knew indeed that a proposition to that effect had been submitted, and was under consideration; but we did fervently hope that the Directors of that Society would never consummate an act which must necessarily exclude us from a mutual participation in this great work. But our hopes are blasted; the deed is done which must go far to alienate the denomination with which we feel our duty and privilege to be associated, from an institution, the objects of which have hitherto commanded our admiration, and whose proceeding have secured for it our increasing confidence and esteem.

Let me say misunderstood, we now wish distinctly to state, that in withdrawing from this society, we have no disposition to cast any obstacles in the way of its advancement. But as the late decision of the Board of the parent society, has thrown us upon our own resources, so far as the circulation of the scriptures in foreign languages is concerned, and as it is manifestly a fact that more and more of the heathen are looking at this moment to the Baptist denomination to give them the revealed word of God, than to any other single denomination, and as it is our duty to give it to them, as nearly as possible in its own native import, and as the exclusive object of this society is to raise funds for foreign distribution, and as we can no more expect aid from any part of our donors for this purpose, but at a sacrifice of principle on our part, which we cannot feel justified in making, we feel it a duty we owe the cause of God and His Holy Word, henceforth to place our donations at the disposal of brethren, who will interpose no scruples to circulating the scriptures translated in every part, as they are revealed.

After these remarks it may be necessary to say, that the ground on which the Board of the A. B. Society has proceeded is, we believe, very generally understood by the Christian community; and it goes to perpetuate to the end of time, what to us appears to be an improper prohibition of King James (in relation to translating literally a portion of the word of God, which is sufficiently plain in the original language of revelation to determine the mode of Christian baptism). The testimony of multitudes of the learned, of both our own and other times, of both our own and other communities, to this fact, is so determinate, as in our view to be perfectly obligatory upon us all; hence we can never accede to the principles of action required by the Board of the A. B. Society. In separating from your Society with which we have associated with so much pleasure, we wish to do it as Christians; fully appreciating the responsibility arising from our act; and in that spirit of Christian kindness which becomes the disciples of Jesus Christ.

Christian Brethren, our separation is not voluntary; but we feel that we are forced to the decision to which we have reluctantly come, by circumstances over which we have no control. The consequences of the act which separates the only two principal denominations in this country, who have as a whole hitherto acted together in this great work, must lie at the door of those, who against the earnest and long continued entreaties of our brethren in the Board of the A. B. Society, have come at last to this fearful result. What those consequences may be, time alone can disclose. With these views, and under these convictions of duty, dear brethren, we withdraw from the Young Men's Bible Society of Hartford, and respectfully ask leave to resign the offices to which we have been appointed. May God who gave us His Holy Word, make it a lamp to our feet, and a light unto our path.

ALBERT DAY, President.
P. CAVIEN,
J. W. DIXON,
F. L. BROWN,
GERRARD HASTINGS, Directors.

Hartford, Feb. 25, 1836.

We are requested to say, that the reasons assigned by Albert Day and others, officers of the Young Men's Bible Society of Hartford, for resigning their offices, were laid before a meeting of the pastors and brethren of the Baptist churches of this city, and had their unanimous concurrence before their presentation to that Board.

The Manual Institution near Greensboro', Alabama, was to commence its literary operations on the 15th of Jan. A. J. Holcombe, in a letter to the Clir. Index, dated Dec. 12, says, "when I left Greensboro' on the 2nd inst. the names of about 30 students had been enrolled and applications were daily coming in—45 as many as can be accommodated until other buildings are prepared, and it is believed the number will be made out before the opening of the first session."

A strong effort is being made by our brethren in Georgia, to establish a college at Washington, in that State. We fondly hope they will succeed, for they are abundantly able.

For the Secretary.

MR. EDITOR—I wish through the medium of your paper to make known to the public the distinguished pleasure which has this day been enjoyed at the Connecticut Literary Institution at Suffield, not only by the Committee appointed to examine the students; but by other visitors who feel a deep interest in its prosperity, of whom the writer of this article was one.

Those students acquitted themselves remarkably well, with scarcely an exception, in the various branches of science to which their attention had been previously directed. The recitations, and perhaps more especially in the Greek and Latin languages, were peculiarly commendatory to the qualifications and faithfulness of the Principal, as well as to the talents and diligence of the students. The readiness and promptitude with which the multiplied questions were answered in Natural and Moral Philosophy, Chemistry, Geography, Algebra, Arithmetic and Book-Keeping, evinced the certainty that the students had made good application to their respective studies, and been thoroughly instructed in every department.

We were equally gratified also with the unexceptionably good conduct and gentlemanly deportment of the students. It was regretted by all present, that the Associate Principal, Mr. Granger, was deprived of being present in consequence of ill health. His place however was respectfully supplied by a student of the seminary. It is fondly hoped that Mr. G. will recover his health during the vacation, and be able to resume his instruction at the commencement of the next quarter.

I am happy to have it in my power to say, that I know of no literary institution of that character in our country, that promises so many advantages to young men preparing for college, or who are desirous of qualifying themselves for business, as the one above named.

The qualifications of the instructors are unquestionably of high order; the location is pleasant, and the expenses are unusually moderate. The Trustees at their meeting last week in Hartford, on account of the high price of provisions, had voted to raise the board as advertised last week; but the liberality of the steward has induced him to reduce it to \$1 1/2; and \$1 25 per week, including washing.

Among other blessings connected with the institution, the visible effects of the recent revival of religion among the students was most happy, and added much to the interest of the examination. At the close, the students were affectionately addressed by the President, Dr. Davis, followed by brethren Lindsey and Widman, and the whole exercises were concluded by prayer.

Yours respectfully,

Feb. 23, 1836.

AMICUS.

Instrumental Music in the worship of God. In the last number of the Cross and Journal, the editor argues the propriety of the use of instruments from the figurative language of the Revelator, in which he represents the use of harps as a part of the exercise of the heavenly hosts.

We only notice this to enquire why in all such searches for divine authority to use instruments in public worship, the 25th verse of the xxixth ch. of 2 Chron. should be uniformly overlooked. If it be because it pertains to old testament worship, will some one be so kind as to show by what scripture authority either expressed or implied, the above command of God by his prophets is repealed? It is not the object of these remarks to affirm any position; but to offer the subject for investigation and light.

TO CORRESPONDENTS.—A. B. is informed that his communication is in type, but is omitted to make room for the interesting accounts of revivals, and the affairs of the Am. Bible Society.

The articles from N. D. B. are postponed for the same reason—and also the promised notice, and extracts from the doings of the Bap. Gen. Tract Society. Several other Annual Reports and pamphlets are of necessity passed over this week in silence.

Questions, No. 6, is received, and deferred, because we think the writer ought by this time to explain fully the evils which he would remove—the objects he has in view—and how far he is agreed, and wherein disagreed, with his brethren on the great subject of ministerial education. Definiteness on these points is indispensable to the publication of his present article.

EDITORIAL RESPONSIBILITY.—In another column of this paper will be found an article over the signature of G. R., in reply to M. B. In a part of his remarks, G. R. seems to call the Secretary to account for inserting such articles as he replies to, without any expression of disapprobation; and holds the editor responsible for any sentiments inserted in the paper.

To this doctrine we agree in part only. If he means that an editor is bound to admit no communications from which he himself dissents, without expressing such dissent, we disclaim the obligation in toto. If he means that nothing should appear which does not accord with an editor's views, we do not allow the soundness of the opinion, for this would close the avenues to discussion. What we write, we are strictly responsible for, and partially so for what others may be allowed to say through our columns. But when a person speaks over a known signature, we hold our paper open for an investigation by our brethren, and thus any wrong may be set right, as in the case of G. R. himself.

The remarks of M. B. were inserted over his known initials, without note or comment, with the expectation that some one would feel disposed to show his opinion, and point out what he deemed wrong, as is now the case. We know of no subject, or object of pursuit by our churches, which is beyond the proper pale of investigation, or on which a brother may not show his opinion. We could name two highly respectable Baptist papers, which have within a few months suffered the subject named by M. B. to be fully investigated pro and con, without the expression of editorial opinion.

FIRE.—Early on Thursday morning, a fire broke out in the very extensive five story brick building in Mulberry street, between Spring and Broom streets, known as the Methodist Book Concern. It was about four o'clock when the first indications of fire within the building were discovered—the absolute impossibility to procure water—all the hydrants being frozen—the flames obtained such mastery, as to render every effort to save either building or contents unavailing. The vast pile, extending probably 150 feet on Mulberry st. and running back, including a large four story building in the rear, about 100 feet, was speedily wrapped in a sheet of intense flame, which, as parts of the roof and floor fell in, shot up in furious bursts, scattering far and wide large burning fragments of paper.

Two storey wooden houses, one on each side, were crushed by the falling of the end walls of the brick building, as was a similar house in the rear, from the same cause. The occupants and most of the furniture, had been previously withdrawn, and many poor

families in the neighborhood removed with their little household goods from an apprehension.

The destruction of this establishment must be regarded as a public calamity, since this Book Concern contained not merely their extensive printing office, bindery, and book warehouse, but is the sole depository of the Bible society, tract society, and Sunday school union of the Methodist Episcopal Church; all the stock prepared in sheets and bound having been consumed. The stereotype plates, probably worth sixty or seventy thousand dollars, together with an immense amount of paper and printing materials, including the great power press and thirty other printing presses, are now in ruins. The loss is estimated at \$250,000, of which we understand only ten thousand are insured in the Greenwich Company, and some thirty thousand in three of the insolvent companies in this city.

When it is remembered that the profits of this establishment were exclusively devoted to the superannuated ministers of the Church, and the widows and orphans of deceased preachers, throughout the whole country, many of whom are mainly dependent on the benevolence of the church, it is obvious that the large denomination to which it belongs, will feel this shock most heavily. It seems to us to call for some tangible expression of sympathy, not only from Methodists, but from other denominations, and the appeal, which must shortly be made, will, no doubt, meet a hearty response from the whole Christian community.—*Mss. & Adr.*

MARRIED.

At East Hartford, by Rev. Mr. Spring, Mr. Horace Phillips, to Miss Eliza Grossman.

At Suffield, by Rev. J. L. Hodge, Mr. Julius Rising, to Miss Maria Rising.

At Enfield, by Rev. Mr. Robbins, Mr. Curtis Elmer, of East Windsor, to Miss Violet M. Morgan, of Springfield.

At Burlington, on the 1st inst. by Eld. O. Allen, Mr. Edwin Bunnell, of Bristol, to Miss Jennet Low, of the former place.

At Andover, by Rev. Wm. Bowen, Mr. Bezaleel Hutchinson, to Miss Lydia A. Bills, both of Andover.

DIED.

At Wethersfield, Jan. 6th, Mr. Samuel Churchill, aged 84; Feb. 12, Mr. Levi Churchill, 76.

At Berlin, Mrs. Mary Hart, aged 63, relict of Mr. Oliver Hart.

At Woodstock, Rev. Eliphalet Lyman, aged 62.

NOTICES.

THE Annual Address before the Young Men's Bible Society of Hartford, will be delivered in the Centre Meeting House, by the Rev. George Colver, on Lord's day evening, February 25th, at a quarter before 7 o'clock.

P. S. The north half of the house will be reserved for the accommodation of the ladies; gentlemen are therefore requested to occupy the south half only.

MEMOIR OF THE LATE REVEREND E. W. FREEMAN.

The undersigned have been appointed a committee by the 1st Baptist Society in Lowell, Ms., for the purpose of obtaining some person to prepare a memoir of their late beloved pastor, Rev. Enoch W. Freeman.

The committee have applied to the Rev. John Holroyd, of Danvers, Mass., and they request all persons who may have correspondence or other writings of Mr. Freeman in their possession, to oblige them by loaning them to Mr. Holroyd, for this object. They will be returned in every instance, if the request for so doing shall be made. They may be sent to him by mail, if no convenient private opportunity shall soon occur.

R. L. HASTINGS,
WM. GRAVES,
SAM'L C. OLIVER, Committee,
Lowell, Feb. 2, 1836.

HARTFORD COUNTY SILK SOCIETY.

THE Annual Meeting of the Hartford County Silk Society stands adjourned to Thursday, the 3d of March next, at 2 o'clock, P. M., at the office of Eliza Goodrich, Esq., in the city of Hartford. Gentlemen desirous of uniting with the Society will please leave their names with the Secretary, either at or before the meeting. It is expected a quantity of White Mulberry seed will be distributed at the meeting.

F. G. COMSTOCK, Secy.

Connecticut Literary Institution.

THE quarterly Examination of the Conn. Literary Institution, will take place on the 23d inst. The exercises of the Classical Department will occupy the forenoon, and those of the English Department the afternoon of the day. The examination will be succeeded by a vacation of one week.

The Examining Committee are Messrs. G. Phippen, G. F. Davis, and N. Widman.

The Spring Term will commence on Wednesday, March 2.

PRICE OF TUITION.

For the Languages, Latin, Greek, and Hebrew, per quarter, \$5 00
Higher branches of English, 4 00
Common English branches, 3 00
Practical exercises, per term, 25
Board and washing, (6 pieces per week,) including tea and coffee, \$1 25 per week; without tea and coffee, \$1 12 1/2. Furnished rooms, from 50 to 75 cts. per term.
GEORGE DIXON, Secy.
February 13, 1836.

CONNECTICUT LITERARY INSTITUTION.

The winter term of this Institution will close on Tuesday the 23d inst.; and the Spring Term, commence on the first Wednesday of March. It is desirable, that all wishing to enter, should be here to commence with the term, as new classes will then be organized, subject to no alteration, to accommodate those who may enter after the Term has commenced.

WM. H. SHALER.

Suffield, Feb. 9, 1836.

Hartford Fire Insurance Company.

Office north side State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of 150,000 Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are directors of the Company:

Eliphalet Terry, Albert Day,
R. B. Ward, Samuel Williams,
S. H. Huntington, F. J. Huntington,
H. Huntington, Jr., Elisha Colt,
Edwin D. Morgan,
ELIPHALET TERRY, President.
JAMES G. BOLLES, Secretary.

POETRY.

SUN, STAND THOU STILL!

Were the words uttered by Joshua, under the Jewish Dispensation, and accompanied by a miracle which excited admiration and astonishment. A Christian poet has thus happily rendered it subservient to the purposes of moral and religious improvement.

"Stand still—refulgent Orb of day!"

A Jewish Hero cries:—
So shall, at last, an Angel say,
And tear it from the skies!

A flame intense than the Sun,
Shall melt his golden urn.
Time's empty glass no more shall run,
Nor human years return!

Then with immortal splendor bright,
That glorious orb shall rise,
Which through Eternity shall light
The new created skies!

Thou Sun of Nature roll along,
And bear our years away—
The sooner shall we join the song
Of Everlasting day!

From the Am. Baptist.

THE BLACK BULL.

Or, a new version of an old story, for all whom it may concern. In two parts.

PART I.

Once on a time—date and place wanting in the chronicle—but, once on a time, a certain church got into difficulty and commotion, as churches sometimes unhappily do. Brotherly love gave place to coldness, and harmony to contention and mutual crimination. As might be supposed, Christian enjoyment was unknown. The spirit of prayer was silenced, and a spirit of unchristian bitterness reigned. The power of the church to do good, was paralyzed, and the public means of grace were deprived of their proper efficacy. Their minister preached; but he might just as well have talked to the wind. When he inculcated the duties of Christianity, and spoke of the benign influence it exerts on its possessor, some graceless unbeliever in the gallery would dart a glance down upon some of the members below, and then, with a malicious smile, look the good man right in the face, as good as to say, "Don't try to impose these fictions upon us. Yonder sit fifty staunch witnesses, all members of your church, who testify against the truth of what you say." Thus the word of truth fell powerless at the feet of sinners, like the arrows striking the flinty rock. The church often met in special meeting, to consider their difficulties. But O what contention, pride, self-will, animosity, and all uncharitableness were there! In a word, they came together for the worse, and not for the better. Friendship became less known, and enmity became more deeply seated; so that it was a common remark among the surrounding population, "See how these Christians hate one another. If this be Christianity, give us, in preference to it, the worst form of paganism, or the most naked system of infidelity itself."

Things were rapidly approaching a crisis. Appearances portended the dissolution of the church as unavailing, and even desirable. And the pall of death seemed likely to rest on the murdered corpse of Christ and heaven. Many loudly exulted. The sons of Belial, in their drunken orgies and nightly revels, indulged a fiend-like triumph over the bleeding body—pooring contempt and insult upon those who had troubled their host by their piety and their prayers. Yet there were a few names, even in this *Sardinia*, whose garments were undefiled—who wept and sighed over the desolations of Zion; and who stood between the porch and the altar, crying, "Spare thy people, O Lord; and give not thy heritage to reproach. Do good in thy way of pleasure unto Zion, build thou the walls of Jerusalem."

At the instance of these afflicted brethren, the following course was adopted by the church as the last resort.

At no great distance lived an aged minister, a father in Israel, whose praise was in all the churches for his piety, wisdom, prudence, and every Christian grace and Christian virtue. He had few equals for penetration to discover, and skill to advise in whatever related to the affairs of the church of Christ. It was therefore concluded by the church to seek assistance in their trials. A letter was accordingly prepared and sent, stating their difficulties, and asking his advice. The good man was deeply pained on learning their state, and with all possible despatch, prepared a suitable answer to their request. We have no copy of the letter he intended for them, but we might suppose the substance was something like the following:—"I sincerely lament, my brethren, the unchristian state into which you are fallen. How contrary to the letter and spirit of that gospel which you profess to believe! How contrary to your own covenant obligations! How derogatory to your divine Lord and Master! How grievous to that Holy Spirit by whom you are sealed; and how ruinous to the souls of men around you, many of whom know nothing of religion but what they learn from your walk and conversation. I therefore admonish you, first of all, and beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake hath forgiven you. But if ye bite and devour one another, take heed that ye be not consumed one of another. It is as ye love one another, that all men shall know that ye are disciples of Christ." From this specimen, the reader can easily imagine how the letter went on, and how it concluded. Pity,

we think, the church never got it. But not to anticipate what the sequel is to show.

Now this good man owned a farm at some distance from his residence; (obtained, most probably, by inheritance,) and it so happened, that just as he had folded the above letter, and before he had directed it, word was brought that some mischief was being done on his farm, and which required his advice. Whereupon he took up another sheet of paper, and hastily wrote the following laconic order to his overseer—"Mend the fence, and keep the black bull out." This sheet he also folded up as the other; and then, by sheer mistake, directed it to the church! and away it went; and the church's letter to the farm, whereat we might well suppose, the overseer marvelled greatly. But, before the mistake could be corrected, the letter had gone past recall—which brings our story to

PART II.

"Church met for business pursuant to adjournment. The pastor took the chair, and the clerk took his seat at the table, with the aforesaid letter in his hand, sealed and duly directed to the church. He commenced breaking the seal with a gravity becoming his office and the occasion. A profound stillness reigned over the assembly, such as had not been witnessed for months before. All waited with breathless expectation, the sage counsel of age, and the advice of experience and wisdom. The clerk opened the letter; the first thing that struck his strained vision was, its brevity. But without salutation or note, he proceeded,—
"Mend the fence, and—keep the black bull out." He looked, but he was sure he had made no mistake. He turned over a leaf, but there was nothing there, and it was clear that he had reached the end of the epistle. He colored, and looked at the church, and the church looked at him; and then they looked about among themselves; and it was very evident that they were all taken by surprise and thrown aback.

After some time spent in silent musing, one of the brethren recovered himself sufficiently to ask that the letter be read again. Whereupon the clerk read, "Mend the fence, and keep the black bull out!" on which the brother aforesaid rose and delivered himself much as follows:—"Mr. Moderator, I am astonished! utterly astonished! I don't know what to make of it, nor to say or think about it. What does the man mean? We wrote to him out of the depth of our affliction, for counsel and advice, and we are here answered by this impudent and vulgar trifling. The man, old and esteemed as he is, deserves our rebuke, if not our scorn." Having said which, he sat down. Another of the brethren then rose, of the party opposed to the last speaker. "I agree perfectly, said he, with what the brother just up has said. It is too bad. It is absolutely provoking. It is utterly unworthy of the character of the man, and of the respectability of the church. Something spirited ought to be done." He gave place to a third brother, who, through the course of the difficulty, had been esteemed a neutral. He remarked, "I am heartily glad to hear my brethren who have spoken, express an agreement; for to my certain knowledge, it is the first time they have agreed on anything for the last twelve months. I am also of opinion that something ought to be replied to that strange letter, decidedly disapproving of it. Though as to the respectability of the church of which mention has been made, the less we say about that, the better, under present circumstances. However, I move that a letter be prepared and sent to Mr. Good, expressing our disappointment and our disapprobation of the one he has sent us."

The motion was quickly seconded, but just as the moderator was about to put it, a somewhat unobtrusive brother rose and asked the privilege of making a few remarks.

Now concerning this brother, we may here just premise, that he had a remarkable tact and turn at allegorizing. And it was strange, unpretending as he was, how he would sometimes make a great deal out of nothing at all; much to the edification of some, and the wonder of a great many more. This peculiarity in the genius of the man, might be accounted for in part by the fact, that in his younger days, when impressions are said to be the strongest and most durable, he attended the ministry of a famous divine who had great skill in allegorizing, and in which it was thought his main strength lay. He could prove the doctrine of the trinity from the three baskets on the head of Pharaoh's baker; and the universal history of the church in all ages and places, from the seven apocalyptic letters. Such were the early advantages of the brother now on the floor, who spoke and said, "Brethren, I also am astonished, not so much at the letter in question, as at the views you have taken of it. It is just the very thing. A better letter could not have been written. You call it impudent—I say it is quite appropriate. You say it is trifling—I say it contains a solemn and just rebuke, and a most important piece of advice, to which ye do well that ye take heed. I can explain it according to the rules of allegory, which I learnt many years ago, of our good minister, Mr. Wiscarew."

Here the recollection of past days, and of Mr. Wiscarew, seemed to move him, and his emotions led him to this strain, "Ah, we had preaching then. They knew how to explain the hardest parts of Leviticus and the Revelator. We have no such preaching now. They don't know as much. (Hope no offence, sir; bowing to the pastor.)

But to the letter. "Mend the fence, and keep the black bull out." Here, said he, it is plain the fence means gospel discipline, managed with Christian love. This fence was put up by Jesus Christ and his apostles, to keep the bad out and the good in; and it ought never to be down. Then the black bull evidently means the wicked one, that old serpent, which is the devil, who goeth about like a roaring lion seeking whom he may devour. Now, brethren, our fence is broken down and trampled under foot. Gospel discipline is neglected, and brotherly

love banished, and we are become hateful, and hating one another. The devil has come in among us. He has set brother against brother, and even husband against wife, and children against parents. He has made sad work. He has caused the Holy Spirit to withdraw, and leave us most desolate. He has made us a reproach and a by word, so that our enemies rejoice among themselves, saying, "Aha—so would we have it." Now the letter means that we should banish this bad unchristian spirit from our hearts—that we should make straight paths for our feet—that we should confess to God and each other our evil ways, and forsake them; and that we should drive the devil away from our midst, and let him no more gain advantage over us. Then, brethren, all will be well, and God will again delight to bless us, and to make us a blessing."

Here he ended. But the effect of this good speech, founded on the allegorizing principle, was wonderful. The eyes of the church were opened. The letter became light itself. It was excellent—oracular. They all saw it, and what was better, they felt it. They saw their evil state. They shuddered at their danger. Their hearts began to relent. The slices of deep contrition were opened. Returning brotherly love warmed their bosoms. They began to mend the fence—each one his own length. They confessed to each other with weeping, their unchristian conduct and spirit. They mutually asked and obtained forgiveness. They knelt together before God with weeping and supplication. They arose to embrace each other, and soon

"'Twas like a young heaven on earthly ground,
And glory in the bud."

After some further profitable exercises, they all joined with heart and soul in singing the following hymn, which had not been heard before among them for many months.

"From whence doth this union arise,
That hatred is conquered by love."

Here many voices faltered—overcome by deep feeling, and many eyes were dimmed by the gushing tear of mingled penitence and joy; but they recovered and went on:

"It fastens our souls in such ties,
That distance and time can't remove."

After this, they cordially shook hands, and every man went to his home, wiser and better for the strange letter—each resolving to look well to the fence, and keep the Black Bull out.

W. T.

From the S. R. Telegraph.

NOTES ON GERMANY.—(No. 1.)

The Germans are a poor people—and this fact explains a great deal that is to be said of their habits and character. They are poor, not because they are indolent, but because shut out mostly from foreign commerce by their inland position. Their principal resource is agriculture upon a soil generally of secondary quality, and in the northern part of the country very poor. The population is so immense and so crowded together, that the country can yield little more than their food. Hence, in Germany the buildings and villages and improvements, bear evidence of narrow circumstances, or at most of a decent competency. You do not, as in Holland and England, meet with the splendid seats, parks and gardens of private gentlemen, showing an abundance and an overflow of wealth. To have such is, with rare exceptions, the exclusive privilege of the nobility and the royal families. The mass of the people are laboring for the necessities of life, a considerable class may aim at the conveniences, but few at its elegancies and luxuries.

The common poverty of the people, strikes you whenever you open your eyes. You see females with heavily loaded baskets on their backs making their way to market, knitting as they walk, and now and then stopping to rest on the stone seats on the road side, presenting the appearance of drudgery incarnate. You will see others cutting out the grass from the ditches along the road, and carefully carrying it home, while others are gathering the weeds out of beds of vegetables and fields of grain for their cows—weeds which an American cow would not look at till she was in danger of starvation. Others are carrying home in their baskets the twigs, big as a pipe stem, they have been able to gather in half a day for fuel. The houses of the lower classes have no floors, and their domestic animals live under the same roof with themselves, separated sometimes by a very slender partition. Few of these classes eat meat more than once a week at least, in the northern parts of the country. Their usual food is potatoes and other vegetables, with rye bread and a little beer. Their whole appearance indicates that by dint of unwearied drudgery they barely obtain the necessities of life.

As a consequence of this general poverty and dense population, labor is very cheap. I shall not attempt, without my memorandum, to give the prices of different kinds of work. Laborers in the field get from 6 to 18 cents a day; the striker in a blacksmith's shop does not get a dollar a week. Cheapness of labor makes again the products of labor cheap. A good pair of shoes can be had for \$1.50; good boots for \$2.25; a decent silk hat for \$1, to \$1.50; a decent black coat for \$9.50.

Again, the poverty of the people gives every thing a value, and buying and selling by the small are carried on to an extent almost ridiculous—of course there must be coins suited to this nice trading. The smallest coin in Prussia (a pfennig) is the twelfth part of two and a half cents, i. e. something less than one-fourth of a cent. With one of these you may get half a dozen plums, or an apple, sometimes two; with three, enough bread for your breakfast and supper, with the same you may pay your ferrage over the Elbe, and with twelve your poor—

*We understand that the writer had not his journal and memoranda with him when preparing this number.—Ed.

tax for one week's residence in the city of Dresden. The smallest item that you get and the smallest quantity, have their prices, and are to be had for these prices. You go into a grocery of a market morning, and you see piles of little papers done up, each containing an ounce, or half an ounce of tea or spice, etc. as much as the poor country people can purchase at a time. At a tavern you may call for a "butterbrod," (the familiar piece of bread and butter) or perhaps a glass of beer in addition; or cold meat and bread, or tea or coffee; and pay from two and a half to 12 or 25 cents, exactly according to the number and quality consumed of the articles called for. Dinners and suppers are to be had "a la carte," i. e. a bill of the dishes which are to be had, with the prices annexed, lies on the table and the customer makes his selection.

Another consequence of the scanty diffusion of wealth is that a frugal establishment and frugal habits have a respectability, which are unknown elsewhere. The Germans regard utility more than appearance. German paper and books are notoriously black and coarse, and they are proportionally cheap. A dress will do in Germany of much plainer quality than in the corresponding society of France and England, and I heard an American observe that he had worn cloth in Germany which might have brought on him the suspicion of niggardiness at home. A young man may limit his expenses to the supply of the bare necessities of life; and he is not continually reminded of his poverty by the distance and reserve of his acquaintance, nor is he a less acceptable member of society.

The Germans are an industrious people—in deed to people are of more regular habits than they. This is probably a part of their native character, but it has no doubt been promoted, sustained and directed by the energy and efficiency of the police. The name, residence, and occupation of every individual are known at the police office, and prompt measures are taken with the unemployed. The German does not, however, labor with the liveliness of the Yankee, but plods leisurely along with many a resting spell till his task is done. While at work, the pipe, that genius of leisure is ever his companion, so formed by means of an elastic stem with a swell at the end, that it is in no danger either of jarring his jaws or dropping from his mouth. Thus at work, he is the picture of unassuming phlegmatic contentment. A lack of coarseness about his appearance, an awkwardness in his movements, a want of tact and skill in his plans and contrivances, and a want of expression and intelligence in his face, which clearly indicate that he stands low and stationary on the scale of improvement.

The crowded state of the population, and the general poverty of the people, make it necessary to watch the products of the field from the time that they can be used till they are gathered in. A hut of frail materials, like the "hodge in a garden of cucumbers," is built in the apple orchard or plum grove, or by the potatoe crop, and occupied nightly by the owner. But I do not think that under the circumstances, this indicates a thieving tendency in the character of the people. In other cases, no unusual precautions are necessary for the safety of property. Honesty in dealings and mutual confidence, are as common as elsewhere.

E. B.

NEW DIVINITY.

The Editor of the Eastern Baptist has made remarks upon this subject, which are in our opinion worthy of serious attention by our denomination at large. We subjoin an extract only, but which contains much of truth and loud warning. We are in danger, and ought to take heed to our ways and our doctrines.

No new doctrine can be got up, by any set of men professing evangelical sentiments, but what there will always be found men in every department of the church, of a speculative mind, who will be ready to grasp at anything presented to them in a philosophical or plausible dress. Even Mormonism or Campbellism proselytes, and why may not this? Sorry we are to say, that this Socinian error, for it is the essence of Socinianism, has led many, both Christians and ministers, amongst the Baptists, from the old paths; and who are engaged in disseminating this new form of religion, though we believe not in its worst features.

It is impossible, either for the teachers, or the converts they make, to stop short of some fatal heresy. When men have denied the depravity of the heart, the electing grace of God, and the efficacious influence of the Spirit in regeneration, they surely find the opposite principles which are to fill up this chasm, but stepping stones to greater delusions. This truth has been already sufficiently verified, in the case of the present Scrinians of New England. Where did they originate, but from the numerous Arminians who formerly existed in the orthodox churches of this country?

The experience we have had of these former examples, might teach a salutary lesson, if we could sit down and soberly calculate on the consequences which are likely to result, from the introduction of these new false prophecies. Those who have framed them may not follow them out to any dangerous results; but "the pupil, in his ardor and his ignorance, will usually leap to conclusions from which the professor would shrink; and whatever might have been the caution of a few pious and intelligent men, these speculations have carried many, who saw none of the difficulties, into the wildest opinions of moral power and human perfectibility which the wildest Pelagianism ever produced." The author adds to this last quotation, that "the seeds of division and animosity have been widely sown. The people have been led to distrust their teachers; the pulpit has been familiarized to fine but insignificant and perplexing distinctions, instead of important and simple truth; and as the dispute and practice of religion seldom go together, it has been checked in its advance over the people."

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Baptist Tract Depository.

THE subscribers have been appointed the agents of the Baptist General Tract Depository for the Connecticut Branch, and have taken measures that will secure a constant supply of all the Tracts published by the Society. The public will be furnished with Tracts, on application at the Bookstore of the subscribers, directly west of the state-house, Main-street, Hartford.

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J. W. DIMOCK.

Hartford, Feb. 6, 1836.

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Hartford, Feb. 5.

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THE Dialogue between Peter and Benjamin on the subject of Close Communion, by Delta, has now reached the Ninth Edition.
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SABBATH SCHOOL TREASURY.

THIS Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. The Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twenty-four pages.
The object of the Sabbath School Treasury is to interest children, Sabbath School teachers, parents and pastors, and excite all to active effort in the promotion of Sabbath Schools. Every one must perceive the importance of such a work to the Baptist denomination, especially for Sabbath Schools, that we know of in the country. Shall it not be amply sustained?

Any pastor, superintendent, or teacher, who will forward the names of eight subscribers, and become responsible for the same, shall receive the ninth copy gratis, and the same proportion for a larger number. It is particularly desirable that those who wish to discontinue the Treasury should give notice as soon as the first of December.

All communications relating to the editorial concerns of this work, should be addressed to T. H. Park, Secretary of the Massachusetts Baptist Sabbath School Union, No. 47, Cornhill, Boston.

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